



**HAPPINESS THE BUDDHIST WAY**

# **QSA** **DHAMMA MAGAZINE**

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	<b>PAGE</b>
<b>Contents</b>	<b>01</b>
<b>Dhamma queries Zoom channel now operating</b>	<b>02</b>
<b>Dhamma events calendar</b>	<b>02</b>
<b>Dhamma articles</b>	
<b>231 Gambling</b>	<b>02</b>
<b>232 Relevance of reminiscence meditations</b>	<b>03</b>
<b>233 The Noble Eight-Fold Path</b>	<b>04</b>
<b>234 Buddhist psychology</b>	<b>05</b>
<b>235 Balancing practice with studies</b>	<b>06</b>
<b>236 Evil actions cause unbearable results</b>	<b>07</b>
<b>237 Supremacy of the mind as a general principle</b>	<b>08</b>
<b>238 Reminiscence of virtue-meditation</b>	<b>09</b>
<b>Free Dhamma books (two new books released last month)</b>	<b>10</b>
<b>End</b>	<b>12</b>

## **QSA ZOOM CHANNEL FOR DHAMMA QUERIES**

QSA has set up a ZOOM channel to answer questions on the Dhamma and queries regarding QSA and its activities. Please ask for a time slot that suits you. **Channel time needs to be booked; bookings can be made by emailing QSA, via [infoqsa@gmail.com](mailto:infoqsa@gmail.com)**

**The link will be given to you when the time slot is decided.**

When you are in the meeting room, please speak to the Buddhist Counsellor on duty for the information that you seek. In case of a difficulty, please email QSA via [infoqsa@gmail.com](mailto:infoqsa@gmail.com)

## **QSA CALENDAR FOR A FEW WEEKS**

The Dhamma program Buddhist Education-Tertiary, first delivery, was concluded on 16 July 2023. Expressions of interest are invited for the following programs:

*Family Peace*

*Applied Buddhist Psychology*

*Introduction to Buddhist Counselling (repeat 1)*

Please note that meetings of ABC (Assembly of Buddhist Counsellors) will be held during the time available on Sunday evenings unless otherwise reserved.

## **DHAMMA ARTICLES**

### **Article 231**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DISCOURSES-  
LESSON 0111

**Edited by John A. Cartwright**

## GAMBLING

Gambling is another outlet drain for wealth. Gamblers think of getting rich. A few might have succeeded. The vast majority ruin their hard-earned wealth by engaging in gambling.

This is a dangerous addiction.

One should avoid gambling even in a small way. It can become a bad habit.

### Article 232

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON MEDITATION-  
LESSON 2200

Edited by Dayani de Silva

## RELEVANCE OF REMINISCENCE MEDITATIONS

The use of the term reminiscence is not common. More often the terms reflections or recollections are used. The essential idea is that reflecting on an experience of the past with mindfulness and wisdom can be helpful to a meditator. Just thinking of a past experience is discouraged.

One of the benefits is developing the ability to concentrate. For example, if you reflect on the Buddha, the mind settles on the idea of the Buddha. So, there is concentration.

Secondly, while you are meditating if there was a disturbance, then calmness can be re-established using a reminiscence, such as the Buddha.

Thirdly, a reminiscence requires mindfulness. Hence mindfulness is developed through the reminiscence.

If one reflection does not work, one can wait a little and switch over to another type of reflection.

The reminiscence by itself is a meritorious act, if not for anything else.

## Article 233

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA-LESSON 4002

Edited by Lyna Chen

## NOBLE EIGHT-FOLD PATH

It is not proper to say that one teaching is the most important in the Buddha Dhamma. If such a choice would be made it is the noble eight-fold path. How well we progress along the path determines how soon we can come to enlightenment. The practice is along the eight lanes of the path that are discussed, at different levels shown below.

The question is in which lane to start. You can start in any lane. The little you achieve today will spread to the other lanes as time goes on. For many people a lane that is easily understood is right speech. Just make a determination to use right speech from this moment onwards. That, is all you need. You will get confidence that you have got onto the path, simply by observing the results.

It will be good to get an idea of other lanes on the path. Read only the short lessons at the start. There is at least one lesson for one lane of the path.

The eight lanes are:

- 1 Right view
- 2 Right thought
- 3 Right speech
- 4 Right action
- 5 Right livelihood
- 6 Right effort
- 7 Right mindfulness
- 8 Right concentration

## Article 234

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON PHILOSOPHY AND PSYCHOLOGY-LESSON 5500

*Edited by Janani Welgama*

### BUDDHIST PSYCHOLOGY

Buddhist psychology deals with the nature of the mind and the processes working in relation to the mind. The discourses of the Buddha deal with these matters in one way. The third group of teachings called the Abhidhamma Pitaka deals with these matters in somewhat different way. Monks and nuns, scholars in Buddhism tend to discuss this apparent divergence as a major concern. However, the writer discerns that there is no such great divergence. The opinion of the writer is that these two are two methods of teaching.

The method used in the discourses is teaching and learning using empirical methods, mainly based on the experience of human beings.

The method used in Abhidhamma is based on codification and definitions of terms, classifications, analysis, and synthesis of ideas, all these based on fundamental assumptions.

An illustration of this explanation is found in the great discourse on the establishment of mindfulness. The four chapters in the discourse deal with the body, sensations, the mind, and mental constructs. In discussing contemplation of the mind, the mind and mental states or features of the mind, are considered together as the mind. In Abhidhamma, the mind and mental states are considered strictly as two fundamental entities. This is an assumption made to understand the two aspects clearly.

Although citta and cetasikas (mind and mental states) are mentioned in the Abhidhamma as two different absolutes, an examination of the details shows that these are not entirely separate. Citta also is defined in terms of some cetasikas. The demarcation is not a fact but a method of understanding.

Another relevant issue is the English translations of the terms citta and cetasikas. Citta is usually translated as consciousness. The term consciousness is a nursing and medical term. It is connected to other words like sub-conscious, unconscious, semi-conscious and so on. The true meaning of citta seems to be associated with knowing. A term like cognos, or mind-core would have connoted

the idea of knowing. This needs to be considered by future researchers and scholars.

The essential part of citta is this knowing through a combination of sense activity and the mind at the same time.

Cetasika, by definition, is a feature or an aspect of the mind like anger.

Hence, this argument that the Sutta Pitaka and Abhidhamma Pitaka take different views is not correct. These are two different methods of teaching.

Until the question of terms is resolved, the writer suggests that the Pali terms citta and cetasika be treated as English words.

### **Article 235**

EXTRACT FROM THE DHAMMA PRACTICE TRAINING ACADEMY (DPTA) LESSON BANK ON DHAMMA PRACTICE-LESSON 6051

## **BALANCING PRACTICE WITH STUDIES**

Tertiary students who suddenly get interested in practice, tend to mix up the tendency with their study capabilities, and begin to think that because of their intelligence and knowledge, they can rush into religious practice comfortably. Capability at this age can play a negative role in a case like this.

The writer came across a student who had completed the first degree and was continuing with studies. He had read a lot about Buddhism in various traditions and was full of knowledge. Then he noticed defects in the writings of well-known scholars and started losing faith in them. He spent a lot of money and time travelling to various countries to meet and assess prospective teachers, perhaps hoping to find the most reliable teacher. Young people like this can waste their lives in researching the impossible. A little simple practice might have solved the problem easily.

Lack of balance was the problem.

## Article 236

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING-SECTION B-CHAPTER 11

# EVIL ACTIONS CAUSE UNBEARABLE RESULTS-THE MIND IS THE FORERUNNER

## INTRODUCTION

The first stanza of the Dhammapada is the basis of this information. One aspect is that in all actions mental, verbal, or bodily, the mind is the forerunner. All actions are first created in the mind. The second aspect is that evil actions bear unpleasant and sometimes unbearable results. The stanza runs as follows:

***The mind is the forerunner of all (evil) action***

***The mind is chief, mind made are they***

***If one speaks or acts with a wicked mind, because of that***

***Suffering follows even as the wheel follows the hoof of the draft animal***

The story is that Venerable Chakkhupala visited the Buddha at the jetavana monastery, and while pacing up and down, he happened to trample on some insects. Other visiting Bhikkhus reported the matter to the Buddha. When asked they said they did not see the monks killing the insects. The Buddha said that just as they did not see the action, the monk had not seen the insects. He was an Arahant and had no intention of killing. When asked why he was blind the following story was related.

Chakkhupala had been a physician in a previous life. A blind woman who was treated by him promised to become his servant with the children, if the eyes were cured. The woman pretended that the eyes were getting worse. The physician knew that the woman was trying to avoid responsibility and applied an ointment to make the blindness permanent. In many lives the physician lost his eyesight as a result.

So, the Buddha said that the results of one's evil actions follow the doer, just like the wheels of a cart drawn by an animal following the draft animal's feet.

## AN ISSUE TO THINK ABOUT

The wheels of a cart follow the draft animal. Can the animal abandon or destroy the cart or any part of the cart?

If the animal was strong enough, mentally, and physically, destroying the cart would not be easy but not impossible.

This argument opens the possibility that an evil kamma might be overcome by a strong good kamma. Hence there is no need for repentance or desperation. The suggestion is that a strong effort must be applied to do good things in the future.

This is illustrated by the famous story of Angulimala. He committed many crimes, but having met the Buddha, he turned over a new leaf and became a holy person. Finally, he attained Arahantship. This story is related in another program too.

## **Article 237**

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING  
SECTION C CHAPTER 11

## **SUPREMACY OF THE MIND AS A GENERAL PRINCIPLE**

### **INTRODUCTION**

In teaching the Dhamma, we need to bear in mind that the mind is always the forerunner in all actions, mental, verbal, and bodily.

When we speak, it is the mind that works first. The words are created by the mind. The entire act of speaking starts with the mind. It means that if the mind is clean, then the words uttered are also clean. If the mind is not clean, the words uttered are also unclean.

The same is true for all bodily actions.

If an action is performed repeatedly, there is a habit formation. That does not mean the action is automatic. The action is habitual. Yet, it is the mind that is prompting the action

One needs to prevent the formation of bad habits.

One cannot give the pretended excuse that the words or actions could have emanated automatically. Reflexes can be treated slightly differently. In general, all thoughts, words and deeds start in the mind.

## **Article 238**

EXTRACT FROM THE QSA BOOK TITLED  
INTRODUCTION TO BUDDHIST COUNSELLING  
SECTION D CHAPTER 11

## **REMINISCENCE OF VIRTUE-MEDITATION**

### **INTRODUCTION**

Reminiscence of virtue has several practical uses. One use is as a stillness meditation. During the time the mind is involved in thinking or contemplating on virtue, the mind is collected and therefore there is a level of stillness. To attain this the field of application must be clear. For example, one may choose to contemplate one's own virtue.

It can be the general attitude of being virtuous. It can also be about actual acts of virtuous practice, on the part of the meditator. Even holding on to a single precept would do.

Another use of reminiscence of virtue is the assistance it provides in purifying one's own concept of virtue. The reminiscence itself will indicate that the practice is defective. For example, the meditator may have broken a precept but may have ignored it for a long time.

The third possibility is that the reminiscence can serve as a fall back (default) meditation, when an attempt is made to develop a jhana, and the attempt fails.

The fourth possibility is to draw an example from a person who is famous for virtue. The Buddha is the best example to follow.

### **METHODS OF PRACTICE (1)**

- 1 Take six breaths and set up calmness of the mind.
- 2 Decide on the frame of reference of virtue (is it your virtue or the virtues of another?) and the length of time planned for the meditation
- 3 Think of the chosen frame of reference

- 4 Breathe six times and confirm the frame of reference
- 5 Contemplate the value of virtue with the help of the frame chosen
- 6 Continue for a chosen length of time
- 7 Complete the meditation with a sense of joy

### **METHOD OF PRACTICE (2)**

- 1 Take six breaths and settle the mind
- 2 Choose one story of virtue that you can remember and has created a strong impression in the mind. Decide on the time set for meditation
- 3 Think of the value of the story to you and to others
- 4 Contemplate the usefulness of the virtue
- 5 Hold on to the meditation for the desired time

## **FREE DHAMMA BOOKS AND DHAMMA LESSONS**

### **PRINTED BOOKS (small stocks now available in some temples)**

- 1 Buddhist Chaplaincy, 182 Pages in size A4(about 260 copies available)
- 2 Buddhist Psychology-the building blocks, First edition, 168 pages in size A5 (only 9 copies left)
- 3 School year 8 textbook (used in Queensland)(a couple of copies left)

### **ELECTRONIC BOOKS (that can be emailed on request)**

- 1 The Buddhist Way to Happiness (English) (Maha Mangala Sutta),  
85 pages a4
- 2 The Buddhist Way to Happiness (Sinhala) (Maha Mangala Sutta),  
91 pages A4

- 3 Practical Techniques of Teaching Buddhism to Youth, 185 pages A4
- 4 Basic Buddhist Psychology-second revised edition, 152 pages A5
- 5 Buddhist Chaplaincy, 182 pages A4
- 6 Q and A for students in years 11 and 12, 55 pages A4

### **ELECTRONIC DHAMMA LESSONS BOOKS (in 5 banks)**

(that are in website [sanghaqld.org](http://sanghaqld.org) or can be emailed on request)

- 1 Lessons Bank 1, on selected Discourses, 130 Pages A4
- 2 Lessons Bank 2, on Meditation, 50 pages A4
- 3 Lessons Bank 3 on Buddha Dhamma, 105 pages A4
- 4 Lessons Bank 4, on Buddhist Psychology and Philosophy, 58 pages A4
- 5 Lessons Bank 5, on Dhamma Practice, 48 pages A4

### **RELATEDSUPPORT DOCUMENTS (not on website as yet)**

*Alphabetical Index* to all 5 lesson banks (not on website yet)

*Curriculum* related to the lesson banks (not on website yet)

*Teaching Techniques* suggested (not on website yet)

### **BOOKS IN PREPARATION**

- 1 An introductory Course in Buddhist Counselling (about 157 pages A4)
- 2 Family Peace-the Buddhist Way (about 70 pages A4)
- 3 Primary Level Dhamma books Grades 1 to 6 (about 80 pages A4 each book)
- 4 Secondary level Dhamma books Grades 7 to 12 (about 80 pages A4 each book)

The Buddha Dhamma book for Grade 1 was published in October 2023.  
Grades 2 and 3 books were published in early December 2023.

## **U-TUBE VIDEO RECORDS ON DHAMMA**

The production of video records of Dhamma Lessons and Dhamma discussions has commenced. The plan is to create videos in the following seven categories:

- 1 Family Peace
- 2 A general framework for happiness
- 3 How the mind works
- 4 Buddhist Education-primary
- 5 Buddhist Education-secondary
- 6 Buddhist Education-tertiary
- 7 Buddhist Education-research and practice

At the time of writing, three videos in category 6 are in U-tube. To access these please use the following link:

**[facebook.com/happiness.the.buddhist.way](https://www.facebook.com/happiness.the.buddhist.way)**

***Please email Queensland Sangha Association via email [infoqsa@gmail.com](mailto:infoqsa@gmail.com) for more information.***

The end of the QSA Dhamma Magazine for the period December 2023

Issued by the President of QSA, Reverend James Wilson

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